

subsidized. Not long since 51 individuals were added to that church, and 18 or 20 more have proposed themselves for membership.

[Lutheran Observer.]

REVIVAL IN SHARON, CT.

My Dear Brother, I have the pleasure of saying to you, that the Lord has again of late appeared for our help, to revive his own people and to save sinners. Some few manifested seriousness early in November; but the first hopeful conversions occurred in the month of December. After seven had hopefully submitted to God, a series of meetings commenced, appointed at first only for two days, but continued for the space of two weeks, preaching every afternoon and evening. The Lord sent us help, during this period, in the labors of the Rev. Mr. Underwood, pastor of the Congregational church at Poughkeepsie; and afterward I received a few days' assistance from the Rev. Mr. Harrison of Bethlehem. Our meetings during the two weeks named, were fully attended, and very great interest was manifested. Since these daily exercises closed, meetings have been held almost every evening mostly in the districts, and been fully attended and marked with interest; and there are still some disposed to enquire what they shall do to be saved.

Among the hopeful converts some are from the town North East, in the State of New York. Respecting the number it is safe to say, somewhere between 60 and 100, give present evidence of being born again. The conversions have been short, pungent, and almost universally resulted in hope. Out of the 100 who placed themselves among the inquirers and wished the prayers of Christians, not more than two or three are left without hope.

The converts are of all ages, though few children are among them. Many of them are heads of families, and men of influence in the community. Not a few who have for years entirely neglected the Sabbath and divine worship, and some of those who have been addicted to profanity and intemperance are now apparently happy worshippers of God in their families. Near thirty family altars have been erected. Quite a number of hopeful converts are men and women, who have stood unyielding to divine truth through former revivals, for more than thirty years. We have great reason for gratitude to Almighty God for the interposition of his Spirit, without which not a single sinner would ever have been converted.

It is only about two years since an interesting work of grace commenced here, and continued with unabated power for the space of three months, and has since been followed by more or less interest ever since. About 50 hopefully submitted then, most of whom have connected themselves with this church, except some transient residents. Previous to this last attention there had been some admissions to the church by profession, on every communion except one for the space of eighteen months, making in all thirty-eight.

For more than a year past there has not been entire union in the church. Some few of its members have not coincided with their pastor in some of his views, but he has still hope and pray that the Spirit of the Lord will remove whatever is wrong among us, and preserve us from a disposition to division, and from all unchristian treatment of each other.

Yours, truly, M. GROSVENOR.

Sharon, February 26, 1839.

MAINE.—I write this amidst the effusions of the Holy Spirit. My meetinghouse, yesterday, was filled to overflowing; there could not have been less than six hundred persons present. The body pews of the house were nearly filled with awakened sinners, or those who have within a few days, obtained a hope in Christ. The revival commenced at Harrison, at a union meeting of the various denominations in the town. There was evidently a spirit of love and union among the ministers and people of the different denominations. I was with them eight days; then having ascertained the work had extended to Otisfield, I returned home and commenced a similar meeting. The effect has been greater than I ever before witnessed. The meeting with us is still in progress, and we make no calculation as to the time of its closing. The meeting is still in progress at Harrison. A week ago last Sabbath, three meetinghouses were filled to overflowing, and two during the whole of the past week. The congregation was divided, because no house would hold the great concourse of people. The work has extended to Bridgton and Watford, and may it spread through our State, our country and the world; then our peaceful congregations on the Sabbath would not be disturbed, as they now are, by the alarm of war.—*Mirror*.

NEW HAMPSHIRE.—The pastor of the Congregational church in Rye, writes to the editor of the Panoply as follows:—

"I have the pleasure also to say that there has been an interesting attention to religion in this place for some weeks past, which continues with deep interest and solemnity. Some thirty or forty, at least, give decided evidence of having passed from death to life, and escaping the curse of two or three instances of seriousness and some awakening in the church, the revival evidently commenced with the labors of the delegation from the County Conference of churches to this place, who were here the third week in December and tarried two days with us. From that time there were more or less instances of hopeful conversion during every week.

There is also an interesting attention to religion in several other towns in this region, particularly in Northampton and Brentwood."

VERMONT.—A letter to the Editor of the New York Observer, states as follows, under date, Hartford, Vt. Feb. 19, 1839.

The places of interest, numerous, in which religion is now a subject of unusual attention. Among those which I have heard mentioned, I remember Woodstock, Pomfret, Barnard, Tunbridge, Bethel, West Randolph, Brimley, Rochester, Stockbridge, and Brookfield, in Windsor and Orange counties, and some places in the region of Burlington. It is said that in some of the towns above named, there are very extensive and powerful revivals. My information is not particular from any of them; and if it were, a full account would be premature, and ought to be left to the discretion of the pastors of the churches. It is certainly, however, a time of revivals.

Another "sign of the times." In many congregations occasional instances of conversion have been more numerous the past year than formerly. This is true of some, perhaps most, of the places mentioned above, and of many others, where no revival is said to exist. In other words, the ordinary means of grace seem to have been more steadily efficacious in promoting the conversion of sinners, than in former years. I believe that this is true of New England generally. Many pastors and observant Christians testify that it is so within the circle of their acquaintance. Perhaps something like this was to be expected; as for several years, much has been done through the press and otherwise, to persuade ministers and churches, that the public worship of God and the preaching of his gospel on the Sabbath are the great and divinely chosen means of promoting the salvation of men. In some cases as I have already intimated, this increased attentiveness of hearers and efficiency of preaching has grown into what is now called a revival. In others, more numerous, it continues scarcely noticed but by the observing.

MICHIGAN.—The church at Detroit, under the pastoral care of Rev. Mr. Duffield, has

been blessed with a season of refreshing, and about twenty have been added to its communion. Revivals are also reported in progress in Farmington, Clinton, Ypsilanti, and Salem.

MISSISSIPPI.—The Rev. L. M. Donnell, writing from Raymond, says:—"I have been in this State two months, and am happy to say the Lord's work has been greatly revived, and whole churches have been reared. The Lord, we trust, is doing a good work for us at Raymond."

Rev. Jesse Stratton writes from Shongola:—"We have had an interesting season in our churches lately. The Rev. James Gallagher, from Missouri, has been with us holding a series of protracted meetings, which have resulted in the addition of about one hundred and thirty members to the different churches within the bounds of the Clinton Presbytery. To Carrollton church 40 members were added. To Middleton church 26; Shongola church 29; Granada church 24. Additions have also been made to the churches of Canton, Lexington, and Clinton."

PHILADELPHIA.—In addition to what we stated week before last respecting the work of grace in Rev. Mr. Brainerd's church, the Telegraph and Observer says, there are "repeated instances of hopeful conversion, in four or five other congregations" in that city.

Eighteen persons were received to the communion of the Cedar street church, on profession of their faith last Sabbath, and twenty-nine at the last preceding celebration of the Lord's Supper. More are expected to join at its next communion.

Twenty-six were received into the Fifth Presbyterian church (Rev. Mr. Waterman's) last Sabbath. This is the first fruits of a work which has been some time in progress. From sixty to seventy hopeful conversions are reported by the pastor.

Accessions are expected soon to be made to Rev. Mr. Brainerd's church, and also to Rev. Mr. Judson's, temporarily supplied by Rev. Mr. Squier.

NEW YORK.—On the last Sabbath in February, forty-one were added by profession to the church under the care of Rev. Mr. Hatfield in Broome street, in this city.

A large number have recently entertained hopes in the congregation of the third free church, corner of Houston and Thompson streets.

Twenty-seven were added on profession of their faith to the first church in Brooklyn, (Rev. Dr. Cox's) on the first Sabbath in February.

We learn from a clergyman just from Jamaica, L. I. that there is a very interesting work of grace in progress in that place, particularly among the teachers and members of the Sabbath School. We hope to hear more hereafter.—*N. Y. Observer*.

Cause of Peace.

For the Boston Recorder.

APPEAL

OF THE AMERICAN PEACE SOCIETY TO THE FRIENDS OF PEACE THROUGHOUT THE CHRISTIAN STATES.

Bethlehem and Friends.—A crisis has come which demands our united efforts for the preservation of peace between ourselves and a nation from whom unity we have more to fear, and from whose friendship more to hope, than from any other nation on the globe. In the present state of feeling, we should expect little or no success from any appeal we could make to politicians; and we therefore turn to the intelligent, pious and philanthropic portion of the community, who hold in their hands a moral power sufficient to avert the catastrophe which now threatens us.

We need not stop to review in detail the steps which have brought us to a crisis so deeply deplored by his country as the Executive of Maine, with the sign of expelling trespassers from her soil, has sent an army to take military possession of lands in dispute between Great Britain and the United States; the Governor of New Brunswick complains of this act as an encroachment upon the jurisdiction of his sovereignty, and says his instructions will oblige him, unless those troops are withdrawn, to retaliate by force; but we hear from Maine an earnest, impatient call for aid in asserting her claim to the disputed territory by the sword, and a cry for blood in the last resort echoed through the land by a class of politicians and presses that loudly insist on war as the only means of settling the long-protracted dispute concerning our north-eastern boundary. The storm has not yet come; but we hear the mutterings of the distant thunder. The dogs of war are still chained; but they are growling in their kennel, and waxing fierce for blood. The cauldron of war-passions is even now beginning to seethe; and unless the friends of peace rally soon to check this burst of popular excitement, may be long swept in a gulph-stream over the country, and drift us into a war fraught with an amount of guilt and mischief utterly incalculable.

Such a catastrophe is now in the power of good men to prevent. There are in our country about fifteen thousand ministers of the gospel, not less than one million and a half professing the Christian faith, and some fifty religious papers sending their influence into almost every neighborhood in the land, besides millions of virtuous, philanthropic, reflecting citizens, ready at a proper call to rally on the side of peace; and, if only one half, or even one quarter of all these would at once array themselves firmly against war in any event of this controversy, our rulers would be back from bloodshed long enough for reason to cool, and reason to regain her ascendancy, and devise better means than bullets and bayonets for the settlement of such a dispute between civilized men. The friends of peace among us, without leaders or organs, know not their own strength; but, if every religious press, every minister, and every Christian, every Good man of his country, and his special regard, without regard to sect or party, take an open, bold, decided stand against a resort to arms in this case, all the war-clouds now in our horizon would soon be dissipated.

We call, then, upon all such persons to bear their solemn, unflinching testimony against these war-movements. The most friends of peace must regard them as utterly, most gloomily inconsistent with the gospel; and the war-sentiments now echoed and re-echoed through the land, we deem a stigma on our character as a Christian people. Not a few political leaders of each party talk on this subject more like heathens and savages than like the representatives of a Christian community; and we beseech not only the followers of Christ, but all sober, virtuous persons among us, to frown upon these bloody sentiments as a disgrace not to be borne in silence. What are we to acquiesce in the savage demand, that 'the whole country be deluged with blood, and every field whitened with the bones of our citizens,' sooner than submit the point in dispute to the slow, uncertain result of negotiations or reference? This the spirit, these the doctrines of the gospel will not tolerate. Peace with all men, and love even our enemies, and turn the other cheek to the smiter, and resist not evil, but overcome it with good, and be patient, kind and low-suffering under the worst injuries! Christianity allow the wholesale butcheries of war for the settlement of national boundaries, and conflicting claims of jurisdiction? Not; every dollar expended, would be a robbery; every death, a murder; and every principle of the gospel would require us to resist such a war by all lawful means, and refuse to aid it by our services, our money, or our influence.

How mischievous, too, would be the policy of such a contest! The whole territory in dispute is worth only a few millions of dollars; but we could not even begin the war in earnest without an outlay of some fifty or a hundred millions,

nor carry it on without an equal expenditure every year, and an incidental loss to the nation of several times as much. It would take one or two thousand millions to cover the probable waste of property by both parties in a protracted contest about a forest not worth the two hundredth part of such a sum; and when we farther anticipate its sacrifice of human life, the domestic anguish and desolation it would send through the land, its ruin of immortal souls by thousands, its floods of vice and crime it would pour over the whole country, and all its baleful influences on the cause of religion, on the progress of general improvement, and upon every enterprise of Christian benevolence or reform, we cannot refrain from recording before heaven and earth our most solemn protest against every proposal of war with the land of our fathers and brethren.

Tell us the use of such a contest. Waste millions on millions of treasure; cripple our commerce, our manufactures, all our painful enterprises; drench the land in blood, and fill it with the wailings of widows and orphans; roll over ourselves, over England, over the world, a flood of the direst evils; would all this end the dispute? Every school-boy knows that we must, after all, come to fight, and resort to negotiation or reference as the only means of terminating any quarrel between civilized nations. To such expedients we must come sooner or later; and the only question is, whether we shall do so before or after fighting? Must scores or hundreds of thousands of the people die a tiger's death on the field of battle, just to make rulers willing now to use what they know perfectly well to be the only means that can ever settle the dispute?

Every plea for war in this case, we are constrained to discard as altogether insufficient. Do you say we are clearly in the right? We neither deny nor doubt the justice of our claim; nor would we have them surrendered; but we protest against this barbarous method of asserting it. Do you reply that we have no other means left? If it were so, would the gospel permit all the atrocities of war for the vindication of our right to rule over a forest? But the plea is false, for England has never declined negotiation or reference; and, if she had, we might employ better means than the sword for bringing her to terms.—But do you fear dishonor from forbearance? Such forbearance the gospel requires; and obedience to God can never disgrace individuals or nations. By it that England is wrong; with our own conscience, or the common sense of the world reproach us for her wrong doings? The wickedness of our neighbor cannot tarnish our character; but if it did, we could not mend the matter by imbruing our hands in blood, or setting ourselves up as targets for his wrath. Calm reliance on the justice of our cause; patient endurance of injuries repeated for years; frank, earnest, candid appeals to British justice and magnanimity; a willingness to surrender even unquestionable rights rather than maintain them by deluging two nations in blood;—would such a course, the only one allowed by the gospel, dishonor a Christian people? Does our religion permit us to avenge ourselves by bloodshed? Can we only preserve our rights from disgrace? Against such sentiments we solemnly protest, and think it high time that this strange delusion, the relic of a pagan and barbarous age, were utterly discarded by every community calling itself Christian.

The present crisis devolves on every one of us an awful responsibility; and faith would call for all our strength, and every religious officer, every minister of Christ, upon every church, upon every Christian and every philanthropist, high and low, male and female, to use their utmost influence against a war with England as repugnant to every principle of the gospel, and sure to occasion evils which no arithmetic can calculate, to no human sagacity foresee. Write against such a course, as you feel it, and against it array against it all the good influences in the land, rally at once from every quarter to the rescue of two nations from its threatened evil; and, if it should after all come, then, only then will your hands be clean of its blood.

The case demands an immediate antidote. What we do, we do, we do, we do, and especially would we request every minister in the sanctuary, and every Christian in his family and his closet, to bear this subject before the mercies of Him who ruleth among the nations, and hath the hearts of all entirely in his hands. The representatives of a whole denomination cannot meet to recommend in season a general concert of fasts, and prayer, and we suggest to every local church the expediency of setting apart a day for this purpose as soon as possible; and may the God of peace, the Almighty Ruler of heaven and earth, lend a gracious ear to the supplications of his people, and cause peace and prosperity still to continue in all our borders!

In behalf of the American Peace Society, by order of the Executive Committee,

GEORGE C. BECKWITH, Corresponding Secretary.

Boston, March 7, 1839.

P. S. *Let all papers friendly to peace be earnestly requested to insert the above communication as soon as possible.*

BOSTON RECORDER.

FRIDAY, MARCH 15, 1839.

AMHERST COLLEGE.

The large and highly respectable Committee appointed by the Legislature, on the petition of the Trustees of this Institution for pecuniary aid, presented their Report some weeks since, as our readers have been already apprized; and that Report was accepted. The subject is now referred to the next Legislature, on the ground, "that the state of the Treasury does not justify a grant to the College as prayed for."

We cannot contemplate this result, without many regrets. Perhaps it was unavoidable. At any event, we are not disposed to attach fault to the Committee nor to the Legislature. The subject seems to have been carefully and candidly examined, and they to whose judgment we are obliged to defer, have decided, on their responsibilities to their constituents and God, that at present, nothing can be done!

This decision has been formed in view of the following admitted facts, viz.

1. The College "has become one of the most extensive and efficient seminaries in New England," notwithstanding "the insuperable circumstances" under which it commenced its operations.
2. "If the Institution were to be tried upon the simple question of its past usefulness, and present prospect of continued advantage to the State, it would fall behind no other seminary in the Commonwealth, in its claims to encouragement and support." "This is the only true ground upon which the case should be tried."
3. "The reversion in the charter of Amherst" (viz. that no obligation is incurred by the grant of the charter to bestow upon it the bounty of the State) is not "to be used as a bar to the present prayer."
4. "The question as to the usefulness of our Colleges in general, is settled, and wisely settled by the Constitution of the Commonwealth."
5. "The actual receipts of the College fall short of their expenditures by an annual amount of from \$600 to \$1,000, including interest accruing on debts incurred for buildings, library and apparatus."
6. "The Institution is involved in a debt of about \$12,000."
7. "In the present state of things, this debt must inevitably increase."
8. "More ample accommodations are needed for

students; and there is exigent need of additions to the library and philosophical apparatus."

9. "The present buildings are wanting for want of repairs, which the present means of the Trustees will not enable them to make."

10. "It is the duty of the Legislature to bestow aid on this Institution, according to the prayer of the memorialists, whenever the state of the public Treasury shall justify it."

It is to be hoped that these admitted facts will not be forgotten by future Legislatures. They certainly will not pass away from the remembrance of the pledged friends of the College till they shall cease to be "facts," or till aid shall be bestowed according to the prayer of their memorialists.

The Legislature has now solemnly affirmed that it will be the duty of the "General Court" to bestow aid, as soon as the state of the public treasury will justify it. We rejoice in this. The objectionable clause in the charter, is now virtually annulled; and it cannot hereafter be said, that the Legislature is under an obligation to furnish aid to the College. Some advance then has been made toward the attainment of the object in view of the Trustees. They will thank God for this, and take courage. The way is open for future and stronger appeals to public patronage. Those appeals will be made. They will be seconded too by an increasing majority of the enlightened population of the State. And they will ultimately be successful.

In the mean time, it is a serious question, whether the friends of God and of the College, are not called upon at the present crisis, to make some special effort for its relief from existing embarrassments. We hardly know how it can best be done, nor are we prepared by consultation with others, to throw out a suggestion as to the means by which so important an object can be reached. Still, something ought to be attempted, and donations forwarded for the encouragement of those who are now laboring at so much disadvantage to sustain an institution so intimately connected with the highest literary and religious interests of the Commonwealth and the world.

The more our thoughts have been occupied with this subject, the more deeply have our hearts been interested in it. And it has sometimes created no small astonishment, that some gentleman of wealth and piety has not yet laid the foundation for the everlasting and grateful remembrance of his name, in the liberal endowment of an Institution so signally owned of God, and so entirely identified with the precious cause of the world's redemption. May God soon raise up such a benefactor; another Phillips, or Abbott, or Bartlett, to bless the American Zion, for the establishment of funds that shall place the College on a broad and firm basis.

But those who are now steadily engaged in guarding its interests and extending its benefits, will not be discouraged though help arise no quarter to which the eye of sense has yet been directed. God holds it and them, in the hollow of his hand, and will assuredly reward abundantly, all the faith and patience with which they struggle onward amid appalling difficulties, and threatening dangers.

HANOVER COLLEGE; Indiana.

The inaugural discourse of President MacMARTER, gives us the assurance, that the design of this institution, though it is not a theological school, but a college for instruction in science generally, is, to make the instruction of the students resorting to it, "in their relations and duties and destinies, arising from their being placed under the economy of Redeeming mercy, the basis of their education, and to infuse into it the spirit of the gospel of grace." In other words, the college is founded upon strictly Christian principles. It assumes that all true science is based on Christianity; and that science, exclusive of Christianity, is like a science of the solar system, which should leave the sun out of consideration. It is not the true science. "The end of education is, to qualify men for acting well the part to which they are called by God in this life, and to prepare them for honor, glory, immortality and eternal life, in the world to come." These views are well sustained, by an estimate made, of ancient learning and education, as compared with the learning and education of modern times.

It is a just occasion of rejoicing, that among the numerous rising Seminaries at the West, there are so many that openly take the strong ground on which this Institution is founded, notwithstanding the wide spread influence of infidelity, and its kindred errors.

It is indeed the only ground on which any literary institution in our country, can permanently stand and prosper. Under governments differently constituted from our own, the wealth and power of the monarch may long sustain the "University," without the aids of true religion; but it is not so, where the popular will governs all things. Here, Christianity, to a great extent "pure and undefiled," must pervade the several departments of each literary institution, or public confidence will be withheld, and patronage withdrawn. However the fact may be accounted for, it is undeniable. Illustrative facts might be brought forward, were it necessary. But infidelity in the officers of a college, is total destruction to its prosperity, if not to its existence; and even where colleges have been founded, and Boards constituted with a view to the utter exclusion of Christianity, the founders or their successors, have been compelled to change their ground, or to witness the entire defeat of their whole enterprise. Doubtless this arises from the "religious principle," if it may be so called, which God has implanted in every human bosom; or, in other words, "the universal sense of Deity, the power of conscience, and the belief in a future retribution," essential to, and inseparable from human nature. But however it be accounted for, it is a delightful fact, on which the friend of Zion may stay his mind, at any moment of overhanging despondency, while he surveys the sublimity and perseverance of the enemies of truth.

BAPTIST FOREIGN MISSIONS.

Notices from the Baptist Missionary Magazine for March.

Creed of the Alirits.

They believe that there is but one God who made all things. When they go to hunt or sow their seed, they pray to him, and he gives them success. If they do wickedly they will fall into hell, but if they do right they shall go to heaven.

Character. The Alirits are a mild and inoffensive tribe, and lead a wandering life. They acknowledge themselves poor and ignorant.

The Cosaris. They are the remnants of a once considerable tribe, and are noble looking, and make excellent servants. It is no small novelty to them to see the face of a white man.

The Deravuris are rather an interesting people; they are extensively scattered over the country, and understand both the Singpho and Assamese languages. The Singphos. They have no priests, and no name for the supreme Being; they sacrifice buffaloes, goats, to the gods, or spirits presiding over the affairs of men.

Tippling.—This is a considerable village of the Deravuris and Singphos, and has been settled only three years. A fine place for a Singpho school. Building materials are plenty. Animals for food are abundant.

At Bagh Mora. Mr. Bronson found the women weaving a beautiful striped cloth like gingham, while the men were cultivating the fields or clearing away the jungle.

The Nagas. They have a language more full and complete than the Singpho. Though ignorant, they have a name for the Deity, and a hope of happiness and fear of misery after death. They are famous for the manufacture of salt, of which they furnished the missionary superior specimens to those of the salt springs of New York. The country is rich in coal, minerals and gums, and the soil is excellent.

The Machi. This tree often rises to the height of 50 or 100 cubits, perfectly straight, and destitute of branches to the top. It is of large circumference, and may well be termed the king of the forest.

The Nats. Five Nats are supposed to inhabit the regions above, and ten, the earth and lower regions. Those have each their particular blessing to bestow; and every new blessing wished for, requires a new offering addressed to the particular nat whose province it is to bestow it.

Jaipur. At this town, on the Buri Diling river, a new missionary station has been established. A school has just been formed, and prospects are encouraging.

A Singpho youth. Mr. Bignon has taken into his family and is supporting a Singpho lad of 12 years, who can read the Romanized Assamese well, and has also commenced the English. His parents are pure Singphos, and have given Mr. B. the lad to educate; the first he has been able to obtain; and promises to become ultimately, a valuable assistant.

The school is flourishing; 40 interesting youth are in constant attendance, and some of them exhibit an interest in their studies that would do honor to any school in New England.

SADIVA. The Press. From 500 to 1000 copies of right tracts, and small editions of some others have been issued; as many as can yet be distributed advantageously. Future prospects are encouraging.

Benevolence. Capt. Jenkins has generously presented this mission with another donation of 500 rupees, wishing that a font of Bengallee type might be purchased from it, the character being considerably known in Assam.

Schools. About 50 boys have learned to read well, since the school was opened in Sadiva. 50 are still on the list, though not all regular in their attendance. In three other small schools, upwards of 20 have learned to read; most of them sons of farmers.

SIAM. Bankok. Amid all discouragements, Chinese worship is still continued on Sabbath mornings; from twelve to fifteen attend. A few give much reason to hope that they have some faith in Christ. The Siamese worship fluctuates. From 20 to 40 or 50 attend.

Burning of the king's mother. The ceremony was splendid and pompous, almost beyond description. Millions were wasted upon it. The body had been lying in state for eight or nine months. Multitudes from the interior and extreme parts of the kingdom were present to witness the ceremony. Tracts were distributed, and eagerly received, and will of course be circulated far.

KARENS. Bankok. The church here numbers a little more than 50. There are also a few enquirers, and a number who listen attentively to all that is said to them. Others are bitter opposers.

Bulu Island. The whole population 10,000; Karens 2,000. The state of things quite encouraging. The people friendly, and disposed to listen to the truth. A few are hopeful enquirers.

Maulmein. Nearly an hundred children are in the school. Several additions have been made to the church. The native Christians are remarkably firm and steadfast.

The Press in Burmah. In two years, 1836 and 1837, 33,114,000 pages were printed at Maulmein; two thirds of the whole amount being publications approved by the American Tract Society. The total amount circulated, during the same period was 16,144,524 pages. The presses are now engaged on an edition of 10,000 of the Bible in quarto.

Receipts of the Society for the last month, including \$5,000 from the American and Foreign Baptist Bible Society, were \$10,356.52.

NEW PUBLICATIONS.

THE TEACHER; or, Moral Influences Employed in the Instruction and Government of the Young. New stereotyped edition; with an additional chapter on "the first day in school." By Jacob Abbott, late Principal of the Mount Vernon Female School, Boston, Mass. Published by Whipple & Damrell, No. 9 Cornhill. 1839. pp. 314. 12mo.

A reasonable and highly valuable publication, which we have not before met with, though from the title page it is inferred that the present is not the first edition. It is reasonable, because the subject of education is now under full, free and earnest discussion, in all departments of community, beyond the experience of any past period. It is valuable, because it presents the results of the gifted author's observation and experience during several years of active and successful engagement in the business; and details in the most simple and thorough manner, both the most common, and the most rational and approved methods of imparting instruction, maintaining discipline, and exerting a healthful moral influence over the young mind. The prominent faults in the more common modes of conducting schools are incidentally exhibited with great clearness; and the true principles of successful effort in their management are finely developed and happily illustrated. No teacher ought to consider himself qualified to assume the charge of the most inferior primary school even, until he shall have thoroughly mastered these principles, and incorporated them into all his habits of action. Not that there are no qualified teachers who have never read and studied this volume; for happily, there ever have been some, and probably are not a few now, whose principles of management are the same essentially, as those here unfolded. And as for these, they will rejoice to meet an author whose skill and labor have prepared for them so complete a digest, and so full an explanation, of the principles on which they have been accustomed to act. As for others, who have never adopted, nor even thought of any other rule of action, than to "do as others have done before them," and as the parents of school children think they ought to do, we beg them to procure, and thoroughly possess themselves of the rich treasure here provided to their hand. And we urge this, not because we would have Mr. A.'s whole system, without modification stereotyped on the mind of every teacher, but because we would wish every teacher, to seize the great outlines of the system, and modify them in their application to his own school agreeably to his own enlightened judgment. Any teacher must

be a debt indeed, unfit to have anything to do in the training of immortal minds, who should not derive great benefit to himself, and impart it to others, from an intimate acquaintance with the volume.

But teachers have not alone an interest in this work. All parents ought to read it, with carefulness; because, they ought to know what a teacher should be, and co-operate with him in the very needful reforms of school management. They now wonder that their children do not improve faster, under all the advantages they enjoy. Let them read this book, and they will cease to wonder. Nor will they find the teachers they employ, more in fault than themselves. Their opinions, formed on the customs of the "dark ages" in regard to methods of instruction, affect and even control the opinions and conduct of the teacher. It is his interest to please them. He knows his interest and pursues it. They love no innovations, and he, through fear of offending them, introduces none. Hence, all things proceed in the fashion of ancient times, and the birch and flogging, the frown and the scolding, the confusion and the fretting of other days, maintain their supremacy among all the instruments of promoting youthful improvement. Parents then, as well as teachers, need to become familiar with other methods of governing, and enlightening juvenile minds in order that our schools may be transformed from nurseries of idleness, mental dissipation, evil passions, and hatred of books and subordination, into nurseries of all the physical, intellectual, and moral capabilities of children. Moreover, parents will find here, valuable hints without number, bearing directly on the management of their children at home. Is not every family a school? And are not the impressions made on the young mind at the fireside more deep and durable than those made anywhere else? It cannot be denied. The character of the boy or the girl in the school room, is simply the character of the boy or the girl at home, transferred to a more public situation than that of the domestic hearth. And the same principles that form the true basis of education in the public school, form the true basis of education in the apartments of the private dwelling.

We do not mean to say, that there is not a single error in the book. With some of Mr. A.'s views in chapter V. we are not altogether satisfied; nor can we be satisfied with any system of education, that does not repose on the only sure foundation of all real improvement; the simple and full teachings of Christianity. But as a whole, we cannot refrain from a strong recommendation of it, after having derived from it so much gratification and instruction.

ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE Massachusetts General Hospital, for the year 1838. pp. 20. Press of James Loring.

The whole number of cases treated at the Hospital the past year, has been 380. Of these 133 were entirely free, and 247 paid. 196 applications have been necessarily rejected; 104 of them in consequence of want of free beds, and 92 for various reasons as unfit cases. 174 were discharged, well, 66 much relieved, 65 relieved. The number of surgical operations has increased during the year. The means possessed for the performance of these operations are not inferior to those enjoyed in the best hospitals of Europe. The receipts of the Board have been diminished through the unexampled difficulties of the times, and a portion of the property in which its funds have been invested, has been seriously affected. This has occasioned embarrassment. The Hospital is situated in Allen street, Boston.

Connected with it, is the McLean Asylum for the Insane, at Charlestown. The benefits of this institution have been enjoyed by 234 persons, of which 138 have been received during the year. 131 have been discharged; 74 of them quite recovered, and others improved. 92 now remain in the Asylum. Of all recent cases of insanity, the whole have recovered, except those removed by death, or the want of friends to support them.

